sonal Holiness at the Seventeenth Street Methodist Church.

The Old and New Paths Pointed Out by Rufus Clarke.

Dr. Hodge Talks to the Sailors at the Mariners' Church on the Bride of Heaven and the Brides of Earth.

Father McNamee's Warning to Modern Sinners.

Beligious Services at the Sea Side-A Sermon from Babylon.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH. termon by Rev. Morgan Dix-Who Shall Be Our True Teachers?

The Sabbath services at St. Paul's Protesfant scopal church yesterday were attended by an usually scanty, though by all means a pious and attentive, congregation. In the quaint historica difice itself there is very little reason to complain of the oppressive heat, it being satisfactorily aclating and thoroughly ventilated. The rea on for absence, therefore, must be attributed either to a lack of that spirit of sincerity which prompts ades which seems to sway the desires of the devotee as well as the indifferent at this season, and which impels them "to take to themselves wings" and fly "where the woodbine twineth."
The congregation at St. Paul's, however, must have reaped their own peculiar spiritual advantages from the profitable sermon yesterday of the REV. MORGAN DIX,

the subject of which might have been made one of intense interest to any Christian congregation. After the necessary announcements of the day

he reverend lecturer chose his text from Isaiah xxx., 20, reading as follows: .-. "And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed to a corner any more, but thine eyes shall see thy teachers." Through the undeceiving providence of God, the Light of the World, duly appointed teachers have been placed over the children of men, whom all are requested to look up to for the teaching of those precepts which Jesus Christ Himself wished they should inculcate. Hence it is that the enigmatical words of the prophet which have just been repeated have their attached weight and importance to-day, as on the day of their divinely inspired utterance. God has spoken through His prophets and through Isaiah. He has told us that "our eyes shall see our teachers." Oh! the blessedness of the sight which we are assured that we shall behold in one clear, unclouded vision! But where? Is it here below, and the darkness of error and the gloom of wide-spread infidelity, or is it in that great world of happiness beyond the grave, where the eye is never diamed by error? This seems to be the critical point, and when we attempt to scan its meaning we only struggle for the solution of an enigma. Systems have arisen from age to age, and one has invariably contradicted the other. The true teachers were not sit the helm. into a corner any more, but thine eyes shall see thy

the helm.

ALMORTY GOD, THE GREAT TRACKER OF MEN,

aust therefore be He whom our eyes shall behold
in the biessedness of His majesty. Symbolic teachlings are obscure and worldly symbols are but the
toys of childish minds. Some minds remain perpe
tually in a childish state. It takes a deep mind to toys of chinds minds. Some limites remain perpetually in a childish state. It takes a deep mind to read the book of Nature, which bears upon its pages the impress of the Eternal. Many pretend to read the designs of Providence in a general way; but when they attempt to teach the precepts of God and to reveal the secrets of the book of Nature they know not how. We see, for instance, the vary best people afflicted while God permits the represente to flourish. Look back at your lives. The history of them will intelligibly point out your teachers in the good or evil consequences of your actions. How marvellously the Lord rules his people! But still, even in the Church, we may hope to see

TEACHERS OF TRUIM.

The Roman Church professes to instruct her children in her dogmas and her doctrines without a sembiance of error, yet do we not see many evidences of its imperfection, notwithstanding its alleged unchangeableness? Do we not see its dogmas increasing daily—a fact which attests change? We seek the truth and endeavor to make progress towards it; but who or what mortal can profess to cach without fear of being in error? When we shape our lives and conduct in unison with the eternal decrees; when our destiny is also shaped accordingly, and when we see our true teacher in that world of happiness beyond which there is no hoping, then only shall we be certain of having followed the direct course. Meanwhile we are not only free, but advised to select our best teachers here. We know that it is wrong to follow, advocate the devil, the world and the flesh, false seducers and unreliable leaders; and it is recommendable always to beg the assistance of the Lord, who is "the way, the life and the truth," that our footsteps may never be traced upon the path of error.

WHO THEN SHALL RE OUR TRUE TEACHERS TRACHERS OF TRUTH.

who there we trace a plot the past of error.

WHO THEN SHALL BE OUR TRUE TEACHERS

we those whose lives have been examples of virtue, and who are disposed by the providential dispensations of God to measure out unto all through the superabundance of His grace, justice and equity to the wronged and sympathy and compassion to the needy and oppressed? The reverend lecturer here concluded by reciting with his congregation an appropriate prayer for the obtaining of the light of true faith and the grace of final salvation. His pithy and cloquent sermon was listened to with remarkable attention, and had, no doubt, its true spiritual effect.

Professor J. N. H. Toohey Expounds Spir-Stualism-He Tells Marvellous Stories, and His Audience is Marvellously En-

Progressive Spiritualism may be progressive in this city, but certainly the slim attendance at Apollo Hall yesterday morning does not indicate a very healthy state of metropolitan progress. The speaker was Professor J. N. H. Toobey. He is a ealthy looking professor, stout and robust of figure, and ruddy complexion, nothing of the "intellectual stoop" marking the studious man, and nothing of the sicklied "pale cast of thought" about his countenance. Possessing a black-smith's physique and strength, he talks with a blacksmith's vigor, and at times with that impassioned vehemence rendering his utterances unintelligible. After a long introductory rigmarole regarding the growth of Spiritualism, going back to the times of Confucius, Aristotle and other ancient celebrities, he pro-ceeded to speak of the prominent features charac-terizing

of to-day. Time shad worked wonders; the world has changed; experience was common to all; nearly every man and woman stood apart. As to spiritualism, every one almost had a different story to tell. They had now reached the age of individualism. Early fude individualism was giving way to higher intelligence. Charles Spear, while in the first, went to Philadelphia. A friend of his died, Mr. spear cailed on the widow, and as he approached the house he saw her at the window THROWING KISSES at some one apparently outside. She told him that she was throwing kisses at her husband's spirit, which appeared to her dally at this time. He described the experience of a gentleman in Baltimore seeing in daylight not only the form of a deceased friend, but a rocking chair and an invalid lady in THE SPIRITUALISTIC PAITH

RELIGIOUS.

It. These pictures in the air may seem the fancies of a madman. It turned out that the rocking chair was a gift to a young lady to whom the general chair was a gift to a young lady to whom the general chair was a gift to a young lady to whom the general chair was a gift to a young lady to whom the general chair was a gift to a young lady to whom the general chair was a gift to a young lady to whom the general chair was a gift to a young lady to whom the general chair was a gift to a young lady to whom the general chair was a gift to a young a lady to whom the general chair was a gift to a young lady to whom the carry of the story was the same are revelating being many the general factors of the story was the same revelating being many the general factors of the story was the same revelating being many the general factors of the story was the same revelating being many the general factors of the story was the same revelating being many the general factors of th

### ST. FATRICK'S CATHEDRAL.

The Destruction of Jorusalem a Warning to Modern Staners-Sermon by the Rev. Father McNamee.
The services at the Cathedral yesterday were of

the usual imposing character. The mass was cele-brated by the Rev. Father Kearney and the sermon was preached by the Rev. Father McNamee, who took his text from the gospel of the day, the nine-teenth chapter of St. Luke, from the forty-first to forty-seventh verses-"When Jesus drew near Jerusalem, seeing the city, he wept over it, saying, 'If thou also hadst known, and that in this thy day, the things that are to thy peace; but now hidden from thy eyes. For the days shall come upon thee, and thy enemies shall cast a trench about thee and compass thee round, and straighten thee on every side, and beat thee flat to the ground, and thy children who are in thee, and they shall not leave in thee a stone upon a stone, because thou hast not known the time of thy visitation." In this gospel, the reverend gen-tleman said, was placed before us the affecting

over the sins of His people. The time of His mission on earth was drawing to a close; the period of three years, during which He had performed so many miracles, raised the dead to life, restored to the blind, and given comfort consolation to the afflicted, was

sight to the blind, and given comfort and consolation to the afflicted, was near its termination, and the Lord was soon to return to His Father. When He looked back to that life, and forward to the trials and sufferings he was a few days afterwards to undergo for the same object—man's redemption—His heart filled with grief because so many had failed to apply to themselves the fruits of that life. He beheld the city of Jerusalem in the distance and He wept for the blindness and ingratitude of its inhabitants, who had not only refused to

RECRIVE THE MESSIAH,
their Redeemer, but were actually at that moment preparing to inflict upon Illin sufferings and torrure Him even to death. With His heart full of sorrow for the people, He deplored the blindness of the inhabitants. They were a portion of the chosen people. For ages God had shown them special forms of His divine grace, and angels had administered to their wants. He had promised them a Redeemer, and in fulfilment of that promise He had given His only Son, who was born among them. To them He had given every opportunity even a God of mercy could suggest.

FROM VILLAGE TO VILLAGE, on the mountain top and in the valley, in the streets and in the Temple the Saviour had preached the truths of eternal life and Himself reduced them to practice, He had shown them that in Him all that had been foretold by the prophets in regard to the Messian had been fulfilled, and that His mission was really one from on high. And yet, at the very time when the hand of Divine Mercy was extended to them they were plotting his death. The day of mercy had passed and the day of vengeance was come at last. The destruction of the city was prophesied, and what God says he will do lie does. What He premises He fulfils, for He is not like mas, who deceives and is deceived. And the city was destroyed. Between the Jews of old and

it was easy to trace a parallel. As they had received special favors from God; as they had been singled out from among all other nations to be the chosen people of God; as they had been given a definite and distinct hw, so all those favors had been granted to Christians, but in a much more exalted and nobier degree. To us was given the holy law of the Gospel of Jesus Christ himself, and the reward for its faithful observance was not a mere temporary one, but enjoyment of happiness for eternity. The Jews were left to themselves to full their laws, but we were added in the observance of ours by God himself by means of the sucraments. In baptism we were cleansed from the stain of original sin, and when

WE FELL INTO TEMPTATION
and yielded to evil, if truly repentant, we were restored to God's favor by the sacrament of penance. But supposing that we, too, like the Jews, reject Christs and refuse to observe his law. God punished the violation of His laws in proportion to the extent of the sinner's guilt, and, that being so, how much greater must be the punishment of a so-THE SINNERS OF MODERN TIMES

much greater must be the punishment of a so-called Christian for the violation of the law when it is considered how much greater are the boons con-ferred upon him than were conferred upon the

The reverend gentleman then concluded by ex-horting all those who had rejected God's word to return to a sense of their duty, to hasten back to God while He yet extended the hand of mercy, and not to wait until

God while He yet extended the hand of mercy, and not to wait until THE DAY OF VENGEANCE, when it would be too late for repentance, and their destruction would be inevitable.

The musical part of the service, as it always is at the Cathedral, was all that could be desired by the most exacting lover of true sacred music. The singing by the choir, it is safe to say, is unsurpassed, not to say unequalled, by any Catholic church choir in the city. The voices are all good, the whole choir seems to be under the most perfect training, and the organist shows by his excellent playing and the character of the music he selects that good church music, which makes the devout worshipper feel during the services that he really is in a church and not at the opera, is by no means dependent upon Offenbach's airs for success.

### THE MARINERS' BAPTIST CHURCH. Sermon by the Rev. Dr. Hodge-The Church the Bride of Christ.

The Rev. Dr. Hodge preached an eloquent and instructive sermon at the Mariners' Baptist church, in Catherine street, yesterday morning. The learned divine took his text from Revelations, xxl. 9-"Come hither, I will shew thee the bride the Lamp's wife"-and commenced by drawing the attention of the congregation to the fact that this portion of God's word relates to the coming again of the Lord Jesus. At that epoch the people will be gathered together from all the ends the earth and the sea will give up its dead. Christ will then celebrate His nuptials with His well-beloved bride, the Church. This marriage day is not far distant, and that knowledge that the day of supreme happiness is near at hand ought to encourage and

BTIMULATE OUR HEARTS.

Jesus Christ looks on His people even now as His esponsed. It is His gospel that brings them to His feet. They do not know themselves now, but they feet. They do not know themselves now, but they will in the future, the grace of the Holy Spirit being infused into them, and He will lead forth His blushing bride, beautified and adorned, shining resplendently in the robes of purity and love.

The Church, continued the preacher, embraces all ages—goes back to the martyr Abel. He was of God's Church and believed in the teachings of his divine Creator. The great mystery of hereafter is too profound, too subtle for ordinary min to fathom; a mortal cannot sound its mighty depths. Yet, by faith, we know that the Church will be

depths. Yet, by faith, we know that the Church will be

Welcomed in Heaven
as the bride of Christ. The bride is human nowshe is not perfected as she will be by and by. There
is too much vain imagination in the bride, as she is
at present; but she will be cleansed and beautified
in the future, and will be a fitting spouse for our
Lord and Saviour.

We can scarcely realize food. When we think of
Him we should regard lim as one Infinite—one
whose magnitude and potency is beyond the pale
of man's comprehension. When a man sets his
love on a beautiful woman he does so because he believes her to be the incarnation of all human virtues and perfections;
but God, in His love for sinners, has nothing
beautiful, everything repulsive; yet the loves them
that He may make them beautiful by purifying them.
When a man marries a woman he becomes responsible for her debts, and, in like manner, Jesus
Christ takes his bride, the Church, with all her

DEBTS of SIN;
He answers for all her liabilities, she takes his name
and the twain are merged into one. As the hasband, all her wants are cared for by Him. A man
cherishes his wife's name and fague, and, in the
same way, our Saviour resents any insult offered to
His bride, the Church.

The Church is sometimes, like any other bride,
sick, faint and weary, and when so she requires
consolation and sympathy. There are divisions and

misunderstandings in the Church, for she has not yet arrived at that state of perfection which she will attain in the future—that happy future when she will be taken to rest upon the bosom of Christ. She has been subjected to persecution; seared by the fires of superstition; sometimes she has shone resplendent on the mountains, at others she has been simost buried in the mire of the valleys; but she is the bride of Christ, and God, recognizing her as the affianced of His Son, will by and by upraise, uphold and welcome her to the glorious realms of His eternal kingdom.

Dr. Hodge concluded by urging upon his hearers the necessity of every one's going to Christ to be united to Him. This could only be done through the aid of the Church—the bride of our Saviour—who, purified and perfect, will live in heaven when all worlds have passed away.

urging his hearers to walk in the old paths where is the good way, and the congregation dispersed.

CHURCH OF THE MESSIAH.

A City and a Country Life Compared—Both are Allike Made Up of Good and III—A City One Presents More Advantages and More Temptations—God in Each—Sermon by Professor Young.

The services at the Church of the Messiah, corner of Park avenue and Thirty-fourth street, were yesterday morning conducted for the last time previous to the summer vacation, which will extend until October s. Professor E. J. Young, of Cam-

SEVENTEENTH STREET METHODIST EPISCO-

Discourse by Mrs. Hannah W. Smith, of Philadelphia—On the Gospels—The Dif-ferent Characteristics of Christ, the Burden-Bearer.

The worshippers in the Seventeenth street Methodist Episcopal church yesterday experienced the novelty of listening to the demonstrations of a lady preacher. The church was densely througed, and the discourse of the fair expounder of the Gospels, Mrs. Hannah Whital Smith, of Philadelphia, was listened to with marked attention, although the delivery occupied more than an hour. The preacher, who was dressed in black although white stomacher, lead-colored Quaker bonnet and gloves of the same color, is a lady about fifty years of age. Her personal appearance is well calculated to favorably impress an audience, while her delivery was excellent and her manner earnest. Her opening prayer was simple, yet devout. She took no special passage as a text, but spoke more directly upon the

UNION OF THE FOUR GOSPELS,
Matthew, Mark, Luke and John, in portraying the character and works of the Saviour of mankind. She spoke of the practice of authors to tersely describe in the opening chapter of their books the subject they propose to treat of, and, after discussing it from all points, close in the application of the subject. So it is with the Bible. In Genesis we have a description of the creation, the expulsion of man and woman from Eden; in Revelations we find all nations welcomed back to God. In the beginning we have sorrows, in the end God wipes away the tears from our eyes. The Gospels describe the wonderful development of Christ and His Church. They describe the regular progress of truth from different standpoints. Matthew des-oribes the building of

His Church. They describe the regular progress of truth from different standpoints. Matthew describes the building of

THE SPIRITUAL TEMPLE,

Mark the work of the Saviour, Luke the life He had here, and in John we have the revelation of the glorious consummation of light and life. In the Gospels we have four different accounts of the building of the Temple—Jesus Christ. Each one of the writers describes Him from a different standpoint. Matthew represents Him as a King, Mark as the Servant of Man, Luke as the Son of Man, and John as the Son of God. All give different points in the genealogy of Christ. The minister dwelt at length upon the different characteristics of Christ as described in the Apostles, and declared that Jesus Christ, who can see us through and through, and knows all our acts, is not ashamed of us. Christ does not give up His divinity, but He takes, in addition, our humanity. Ask yourselves if you ever come to Christ as your God; if you have ever got into His kingdom, or are you on the outside of it? The way to get into His kingdom is to come with a meek heart; step out of the His Kingdom is to come with a meek heart; step out of the His Kingdom of the Lord Jesus, saying, "I will enlist under His banner." God says, "Whosover believeth shall have eternal Hie." If you believe, then, God says you are one with Him. Dear friends, just begin to believe in this Word of God. The Lord tells us to

CAST OUR BUILDEN UPON HIM.

He takes the sting out of our burdens. The Lord, as revealed in Mark, is our burden-bearer. In every case of trouble make your burden known. Lay it upon this burden-bearer and you will be relieved of it at once. I remember an anecdote of a man walking along a road, with a bundle, meeting a mivited to ride; but, in getting in, he held the bundle." My friends, Christ will carry your burden as well as you.

Jesus To-Day is walking

beside each one of you, and says, "Roll that burden

bundle." My friends, Christ will carry your burden as well as you.

JESUS TO-DAY IS WALKING
beside each one of you, and says, "Roll that burden upon me." He gr.eves when you refuse. You may think you love God and have experienced the indwelling of light, but unless you cast your cares upon the Lord you will not experience what John describes. Christ will emancipate you from the slavery of sin if you believe in Him. This is illustrated in the experience of a lady friend of mine who, three years after the war, was travelling in the South.

SHE PUT UP AT A LITTLE INN

the South.

SHE PUT UP AT A LITTLE INN
that looked as if it had been deserted for
years; was shown into a room, covered with
dust, by an old colored woman, who seemed
to be devoid of any energy. On leaving
it, for refreshments, she said to the
woman. "Can you not dust up the room and make
it look tidry We Northern people freed you, and
we are not accustomed to this kind of rooms." On
returning to the room a great change was apparcnt, and, standing creet, the old servant asked,

"MISSIS, IS I FREE?"

"Of course you are," was the response. She then
explained the proclamation of emancipation to the
slave, who stood and listened with a look of joy,
and exclaimed—

"Thank de Lord fo' what you told me. I heerd
we's free; I speaks to ole massa 'bout it, an' he say
tan't so; anudder white man tells me I's free, but

"Thank de Lord fo' what you told me. I heerd we's free; I speaks to ole massa 'hout it, an' he say tan't so; anudder white man tells me I's free, but I dunno de truf till ye tell me, missis. I's free, and I won't work fo' ole massa any longer."

THAT WOMAN HAD FAITH in the power of the emancipation proclamation, and she would no longer remain a slave; so it is with the secker after salvation. Have faith and you will secure eternal life. Christ has issued trills GLORIOUS PROCLAMATION, the Bible, and declares you are free from the sin and slavery of your past lives. Believe in Him; He is able to lift you out of the service of Satan, in whose bondage you are, and make you free through the blood He shed for your redemption.

THE MADISON SQUARE PRESBYTEBIAN CHURCH.

Rev. Rufus W. Clark on the Old Paths and the Way That Leadeth to Peace. Rev. Rufus W. Clark preached at the Madison square Presbyterian church yesterday to an audience very respectable in numbers for a summer congregation, taking his text from the sixteenth verse of the sixth chapter of Jeremish-"Thus saith the Lord, Stand ye on the ways and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But

The old paths, said the reverend gentleman, where is the good way, are not smooth, casy paths. They are rugged. There are none of

THE MODERN CONVENIENCES
applied to these old paths. No swift-moving railroad train dashes along the level surface, bringing the traveller who would go thereon quickly to the city of his destination. There are no time tables telling him just when he will arrive. They are the old rugged paths, just as they were in the days of Moses and Enoch and Joseph. No modern invention has been secured to save the spiritual labor necessary to win grace and be saved. The prayer

tion has been secured to save the spiritual labor necessary to win grace and be saved. The prayer of nearly three thousand years ago for help from above is the only thing available now as then.

THE WAYFARER AT SEA learns to know the heavens ere he can see the city of his destination. He looks above for help, as all of us must do. Even through the woods of the South, where the roads are sometimes so narrow that the carriage wheels touch the brush at both sides, the drivers, who cannot see the road and can scarcely see their horses for the darkness, learn to know their course by studying the narrow streak of twilight that shines through
THE OPENING IN THE WOODS

above the road. These old paths run high above the ordinary course of worldly men. Enoch, who walked with God, was on a plane elevated far above the darker road, where men stumbled in superstition and darkness, and fell over precipices and against rocks; and although he lacked human companionship he had the giorious company of the everlasting tiod himself.

THE VALLEY OF THE SHADOW

of death was far below him and he walked this road right into Heaven, over the bridge that faith had constructed. The preacher then went on to discuss the relative claims of faith and philosophy as bases of religious bellef. Philosophy, he said, claims science and reason as its bases for religious bellef, and its religion consequently diverges into scepticism, pantheism and positivism.

BEASON

should be the basis of religion, but it should be capped by faith, for when reason has raised its structure as high as it can reach faith is needed to earry the dome of the structure high enough to receive the tinge of light that beams from the brow of Heaven. Science merely destroys itself. Science is singly a discovering that past scientic theories are false. It is not upon such ever-shifting foundations as these that the Christian religion is built. Moses revealed the word of God, the Prophets confirmed what Moses had revealed, and what the Prophets uttered Jesus Christ fulfilled.

Prophets uttered Jesus Christ fuldiled.

THE SYSTEM OF RELIGIOUS BELIEF
that God gave to Moses has never been changed
or improved. The ten commandments are as fresh,
as strong and as important now as they were when
Moses received them on the Mount. The preacher
concluded an interesting and very able sermon by

until October 8. Professor E. J. Young, of Cambridge, occupied the pulpit, and chose for his text Matthew, xxi., 17:-"He left them and went out of the city into Bethany; and he lodged there." Our characters, he began, are affected by the circumstances of our condition.

THE INDIVIDUAL

may be regarded as a representative of the society which he moves. It is an old rivalry which exists between the city and the country. We need not exaggerate or undervalue the blessings, nor deny the evils attendant on both. Man was made to live in the world. A savage life is not his normal condition. The city is the necessary product of civilization. This is the brain of the social organ-ism; the heart, which receives and sends out the

ism; the heart, which receives and sends out the life blood of the people. Here wealth secures the best of everything; here are the museums, the galleries of art, the libraries, the theatres and the churches; here intellectual power is best appreciated and rewarded; here are the ablest men of all callings and professions. By this social contact man is polished and refined, and the larger the place the more catholic is the spirit.

THE GREAT METROPOLIS

represents the nation. But while in great cities there is much to gratify, there is also much to sadden us. Their evil is inseparable from the population, their activity and their wealth. In the excessive competition and taxation of brain men wear out sooner, both physically and mentally. Success is the measure of the man. All are carried along by the multitude. Fasilon and custom rule; the individual must conform to the majority. Here, also, the extremes of human society meet, and there is

of crimes and temptations. These are increased by the laxity of customs, the unattractiveness of homes, the excitement and glitter of the club room and the street. God is easily forgotten in the crowded mart. Everywhere man's works—his ships, his fabrics, his art, his books—engross the thoughts.

In the country the fresh air, the simplicity of living and the moderation in labor must tend to prolong existence. A love of nature is a source of the purest pleasure. She meets our varying moods and responds to the different feelings which agitate our breast. We never feel alone among the works of God. Openness and

of character are produced in all who yield to these gentle influences. Here were reared the prophets Elijah and Ames; here Moses, David and Isaiah drew inspiration, and here remained Jesus until ready to do His work. Nature teaches the lesson of dependence. of dependence.
We must not exaggerate nor idealize the adva-

We must not exaggerate nor idealize the advantages of the country any more than those of the city. Each has its bright as well as its dark side. Human insture is everywhere the same. There are purity, and self-sacrifee, and plety, and the laboring for the underclasses in the city; and there are forms of wickedness and crimes which make their home in the country. Yet in the latter there are fewer criminals in proportion to the population. The country has than the city. There should be no undervaluings of either. With our present facilities of travel we can enjoy the benefits of both. We should see good in both, we should see God in both.

### ST. STEPHEN'S CHURCH.

The pleasant state of the weather yesterday morning had the effect of allowing all persons plously inclined to go to church, and deprived those callous individuals, ever on the look out for some excuse whereby they may postpone their prayers, of every chance to cavil about the require ments of the church in the middle of a heated term. These bad people had no chance yesterday morning to plead exhaustion of mind and body as a reason why their Sunday devotions should not be performed, and the result was that the churches were well filled with aschurches the half-past ten o'clock service was well attended, though in most of these the sermon was omitted, the pastors wisely remembering that in such a season as this there could be no knowing what sort of a turn the weather might take. At St. Stephen's church, in Twenty-eighth street, there was a noticeable increase in the numbers attending the high mass as compared with Sundays recently, when even in this large and splendid temple the effect of the heat was most disagreeably felt. The high mass was celebrated yesterday by the Rev. Father Lynch, the choir parts being all sung as fully as usual. The music was very attractive, and if lighter compositions could in any way reconcile people for the loss of the sermon, the offertory piece yesterday was audictantly lacking the Gregorian spirit to please the most andent admirer of brilliant and sparking phrasing. In the other parts of the mass more familiar and, perhaps, more devotional music was sung, some of which was rendered with all the perfection that true artistic effort always commands. Should the weather continue to abate in solar pressure the sermons, doubtless, will be soon resumed at this church. attended, though in most of these the sermon was

# ASSOCIATION HALL

Service of Song and Address by the Rev

W. Martin, of Brooklyn. Association Hall was well filled last evening at the usual weekly service of song. The meetings have been instituted for the purpose of providing those who are attached to no regular church with a place of devotion in which they can meet on Sunday night. The services on last evening consisted of the singing on last evening consisted of the singing of choice selections of hymns by the congregation, accompanied by cornopean and organ playing. The music was of the most pleasing and attractive kind, and the familiar tunes were heartily joined in by all present. After the singing an address was delivered by the Rev. William Martin, of Brooking, on the importance of salvation, and the necessity of immediately fleeing from the wrath to come. The address, which was a very telling and convincing one, was illustrated with the tales of individual conversions which came under the personal observation of the fecturer in the course of his ministerial career. At the close of the regular service a prayer meeting was held in the east parlor, a large number remaining for the supplementary devotion, despite the heat of the night and the secular attractions of the city streets.

there used for social parties. This was carried to the front, and after a short prayer a common metre hymn was announced. There was no choir, for it also was on its vacation. Mr. Zundell played a familiar tune and the congregation sang; the time was not well kept; the effect of the sustaining power of forty trained voices was conspicuous by its abwas not well kept; the effect of the sustaining power of forty trained voices was conspicuous by its absence; several of the notes were blurred, and so fearful was the preacher of a breakdown that in the prayer that followed Divinity itself was notified of the absence of the choir, and was implored not only to keep the audience in the spirit on the Lord's day, but to keep their voices in tune also, Judging from the improved character of the singing that followed, that part of the prayer must have been answered.

Judging from the improved character of the singling that followed, that part of the prayer must have been answered.

Dr. Edward Beecher preached in the absence of the pastor, and the subject was the highest form of Christian experience. He chose as the foundation of his subject the First Epistle of John, Iv., 7, 8, 10:—"Beloved, let us love one another, for love is of God; and every one that liveth is born of God. He that loveth not knowth not God; for God is love," God is the electricity of the spiritual universe. It is thus that it was understood that God was a consuming fire; God was thus represented as an emotional being, able to burn up the foundations of the earth, and also the mountains. An analysis of emotion as manifested in the character of man was here in order, and was dilated upon from a philosophical point of view at some length. "One of the uncommon forms of Christian experience," said Mr. Beecher, "was a sensibility to natural beauty, after regeneration, and an entering into a sympathy with God. One of the more common manifestations was a greater susceptibility to moral beauty. The emotions of God were love, justice, truth and right; but it was equally true that He was keenly sensitive to all those qualities that oppose these. It was so with man; and he instanced the treatment of Haynau, the Hungarian butcher, by the London brewers; the Southern atrocties in the civil war; the harlot of the Revelations, and the indignation of grief and sorrow. Christ wept over Jerusalem. The final joy of God would be in the full attainment of His great plans. This explained what was meant by eternal life. Man is rooted in a life of selfishness, but what was eternal life? It was when man was taken out of the soil of selfish men who had no ties to God. They were selfish, proud, earthly, and they were not in sympathy with God. Now the principal question came to this: There was to be a world in which God was to be the centre. Then, were those whom he was addressing living in sympathy with God? Were they planted in s

## NEW JERSEY CHURCHES.

ST. PETER'S CHURCH, JERSEY CITY. The "Peter's Pence" Collection-Sermon by Father McQuade, S. J.

In St. Peter's church, Jersey City, a collection for the Pope was taken up, and the sum of five hundred dollars was realized. Father McQuade ascended the pulpit, and after explaining the object of the collection and the necessity of giving the Holy Pather a generous support in his present tribulations preached from the Gospel of the day which described Christ's lamentations over Jerusalem. Christ wept over the doomed city, not on account of the misfortunes of the people, but on account of the misfortunes of the people, but on account of the impending ruin of that city. He told them that it was because they did not know the day of their visitation. They rejected all those graces which had been offered them; they mocked at the prophets, and even when Christ showed them by His miracles that He was the promised Redeemer they rejected Him with scorn and crucified Him on Mount Calvary. On account of the crime of decide many of them were subjected to terrible tortures and the city was given up to devastation. Let us reflect on the lesson conveyed in the Gospel, and remember that if we have gone on sinning with impunity the time may come when we shall be precluded from God's grace. Although God's mercy is above all his works, yet the day will come when we will be shut out from His mercy if we repeatedly reject His graces. We find numerous examples in the Holy Scripture which show that God risited even one sin with great punishment. And although there are exceptions they are sufficient to convince us that we must not rely too much on impunity in sin. Let no man presume to say that because God has been so merciful as to allow him to go on for years in sin that he will be suffered to continue in crime. One more sin, in addition to those recorded against him, may seal his doom. What has happened to others may happen to us. Can we expect to find mercy at the hands of God if we go on abusing His patience from year to year? Saint Paul warms us against this by telling us that we treasure up for ourselves wrath against the day of wrath. When our saviour tells us in the Gospel that the people of Jerusalem did not know the day of their deliverance, we are called upon to remember that we stand in danger; that the time of our visitation may come upon us and that we will not understand it. In other words the day may come when the mercy of God will be at an end for us. salem. Christ wept over the doomed city, not on account of the misfortunes of the people, but

# THE BABYLON CHURCHES.

Doing the Will of God-Sermon by the Rev. J. Wesley Horne.

BARYLON, L. I., July 21, 1872. As was truthfully stated in last Monday's HERALD by one of its representatives, the hotels and all the private residences thrown open for the reception of guests in this attractive region are filled to repleevery day with the equipages of well-known New Yorkers, some of which are elegant turnouts, and on Saturday and Sunday afternoons the village presents as animated and brilliant a spectacle as can be seen at Newport or any of the leading fashiona-

It is to be regretted, however, that here, as else

whereas they should respect the place of holy convocation, not only by their presence, but by their pecuniary offerings, so as to properly sustain divine worship at these summer resorts. Perhaps the main reason why country churches are almost deserted by city people is found in the fact the coarse of his ministerial career. At the close of the regular service a prayer meeting was held in the east partier, a large animber remaining for the night and the secular attractions of the city streets, might and the secular attractions of the city streets, might and the secular attractions of the city streets, might and the secular attractions of the city streets, might and the secular attractions of the city streets, might and the secular attractions of the city streets, might and the secular attractions of the city streets, might and the secular attractions of the city streets, might and the secular attractions of the city streets.

\*\*BROOKLYN CHURCHES.\*\*

\*\*PLYMOUTE CHURCH.\*\*

Plymouth Church Might and the secular attractions of the city streets. The called the city of the cit that "the dominie," who is expected by his parish-oners to perform the miracle of supporting a family upon a mere pittance, cannot measure up to

A NEGRO PREACHER IN THE CHOCTAW

Boggy Deror, Indian Territory, July 7, 1872.

I started out on foot this morning for a church two miles from here, at a place called Old Boggy, where the Rev. Allen Wright, a full blood Choctaw, and formerly Governor of the Nation, was to con duct the services, and to preach in both the English however, I heard a sound as of religious services in a neighboring grove, and directed my steps, in that direction, supposing that on account of the heat the services were being conducted in the open air. Guided by the voice, now rising and now failing. I made my way to a little grove on the top of a hill, where a sort of shed, open on all sides and roofed with the branches of trees, had been constructed. Here I found a negro preacher, tall and lusty, holding forth with violent declamatory actions to an audience of some twenty or thirty colored men and youths, who were sitting or lounging on rude planks on one side of the leafy temple, and to a somewhat more numerous collection of colored women and children on the other side, who showed more respect for the place and the occasion in their solemn countenances and attedtive attitude. The pulpit consisted of an empty dry goods box turned up on end, and innocent of any cover or ornament. preacher had taken for his text the parable of the certain rich man who had invited his friends and neighbors to a marriage feast, and who when they declined coming for various reasons sent out another, servant with directions to go to the highways and by-ways and to compet those whom he found there to come to the feast. The way in which the reverend Pompey made the application of his text was certainly entertaining, if not instructive. I regretted that I had not a note book and pencil with me to photograph some of his sentences for presentation in the Monday morning's sermon galiery of the Herall. I remember a few only of his good sayings, which were set off by his peculiarity of dialect and his utter contempt for grammar or sense. Read your Biole, he said, from Matroo and de udder apoxtolics all de way to Remelations, and you'll find dat all of dem tell you'bout de remsurrection, which am de merridge feast spoken of in my text; and when de servants—ne and the udders whom de Master has sent out to invite de guests to enter by the twelve golden gates of heaven—Baptist, Methodist, Campbellite and de rest; and when de Master has sent out to invite de guests is, and when dees handmaids ob de Lord gib in de excusions dat dis one is looking about de deed of a piece ob land dad he has been buying, and dat all have some business to attend to and cannot attend yet awhile to de business of religion, d'yer suppose dat He will send out agin to compel them to come in in order dat his house may be full? Nutting o' de kind. He will let them all go to the lake of fire and brimstun. And de one guest who has not on de merridge garment; who do you suppose he is? He is one o' dese yere people who say dat if dey lead a Christian life dey will be saved; who set up a religion of dare own, and don't make a profession of religion. But what says Paul de Apostie to de Philippians? He says, "God's ways are not as your ways, nor are your ways as God's ways." And so dis gust widout de merridge garment will hear de command—"Take him out and bind him hand and foot and frow him into orter darkness." But de gust who comes to ed feast a wearl neighbors to a marriage feast, and who when they declined coming for various reasons sent out another

SUNDAY IN THE PARK.

Manhattan Out For an Afternoon Airing-The Lakes, the Fountain, the Menagerie and the People who Patronise Them.

"Ride, sir ? take ye round the Park for three dele

"This way, sir. Want a nice barouche, sir? Only

five dollars, sir, for the party. Show you every

thing in the Park." And the small salutatory and importaning drove of back drivers at the Eighth avenue entrance to the Central Park finding their offer ignored swung carelessly off to seek patronage of another of the

continually inpouring groups of pedestrians through the circle at the gates. Speaking of the famous "circle," which really promises to make if not imposing, it may be asked whether, after all Tammany was not magnificent in its treatment of the public-magnificent in its scale and style of improvements as well as in the magnitude where, most of the regular attendants at city churches forsake the humble village sanctuary and and effrontery of its robberies? The only trouble with Tammany was that if it undertook to do anyspend the early hours of the Sabbath in listless inthing for the people it made them pay too dearly difference to the claims of the moral nature, for it, and spun out the work to an infamous extent so as to make it cost. And that is just why the Fifty-ninth street circle at the Eighth avenue entrance has not yet been graced by its fonutain and sculptured stone curbings, its shade trees and the other elements of beautification which were wrought in the "mind's eye" of its projectors.

A vast concourse of pleasure seekers swept through the circle yesterday into the Park, and it seems that the Eighth avenue entrance is in fact the best patronized of all the approaches to the great Sunday resort, the use of which costs the people so little and yet has cost them so much. At the Pifth avenue gate the visitors—that is, the larger pro-portion of them—roll into the Park in all the glory of glossy steeds, of glistening carriage wheels and luxurious cushions. No vulgar street raticoal line pours out its tribute of visitors in the neighbor-hood of Fifth avenue, and as a consequence this en-trance is the great point of embouchure for those

pours out its tribute of visitors in the heighborhood of fifth avenue, and as a consequence this entrance is the great point of embouchure for those Who ride in chaises, while the Sixth and Eighth avenues are easiest approached by the class that walks where it pleases—except on the grass.

The day was one of singularly doubtful aspect at the Park yesterday. In the morning the temperature almost promised a return to the heated atmosphere of the carly part of the month. Later, however, a refreshing breeze sprung up and banished the threatened discomfort. But while dispelling one menace that same southeasterly wind brought up the most direful threat that can possibly impend over a party of open air pleasureseekers. Great banks of rain-charged clouds swept across Manhattan, casting deep shadows into the foliage of the Park shrubbery, flecking the lakes with foamy ripples, and again changing the sheen of the water to a cold leaden hue. The wind whisked through the trees and clashed their green banners and plumes together until the fraying leaflets roared like the surf-voice of a distant sea. But still the tide of pleasure seekers rose and poured along the pathways, dotted the Mall, lounged in great coldles around the terrace and fountain, and then whirled itself away again through other channels in quest of the kaleidoscopic beauties of roadway and ramble, with which the beautiful pleasure ground abounds. At three o'clock the Terrace and Grand Fountsin Plaza was a scene of the rarest animation. The medieval banners at the boat stairs on the lake flung out their tasselled wings to the breeze, the groups of voyagenrs plunged into and staggered out of the bears, clusters of children climbed up to the fountain's brim to watch the shoats of gold fish playing in the sun, or shrieked with mimic terror as the wind swept the fountain spray into their youthful sun-gilt faces. Men and women promenated, and looked and wondered and betrayed that unsatisfied expression which says as plainly as uttered words, "which place shall we

CONTINUED ON NINTH PAGE.